

Some of the Letters which were writ to George Fox, and others of the Quakers Teachers, are here presented to the rest of their Fraternity, who are also concern'd deeply to weigh and consider them ; and if they reap any benefit thereby, let Him have the Glory, who is the Author of all Good. Unto whom be everlasting praise, honour, and renown, saith His Servant, and your true Friend,

J. P. Ensignman

The Letters follow according to their dates.

William Gibson,

Septemb. 1. 78.

IF it be true what Robert West hath said, (as true it is) viz. That it is the greatest Blasphemy or Forgery under Heaven, to say things in the Name of the Lord, or that they are moved by the Lord to speak or do, and are not. Then art thou one of the greatest Blasphemers, and one of the stoutest Instruments of thy Master that has appeared in this our Age, and for which thou must certainly come to Judgment. Take warning and repent, lest thou finally perish : and whether thou hear or forbear, I am clear concerning thee.

J. P.

Another to the same Person, Sept. 6. 78.

W. G.

This is only to acquaint thee, That I purpose to be at the Meeting at the Bull, &c. this Forenoon, where if thou art, it's probable I shall hear some more of thy *Billingsgate Rhetorick* ; for indeed thy Preachings and Discourses of late, have been more fit for, and more suitable to the Scolds there, than to be amongst any People professing Sobriety.

J. P.

Another to him, 8th (month call'd) April 79.

W. G.

Last sixth day (of the Week) I heard thee tell of *Whirls, Rattles, &c.* as formerly I have heard thee preach of a *flap with a Fox-Tail, Dog-Tail, Picture-drawers, Stage-players*, and the like : Now how much thou dost frequent the Play-house, I cannot tell, but certain I am, thou actest the part of one of the Stagers there, more than of a Messenger or Minister of Christ, as thou pretends thy self to be.

Thus once more I have written to thee of thy ridiculous and foolish doings, that if possible thou mayest see thy own folly therein, and repent.

J. P.

One

One having heard of the scurrillity of his Sermons, writ thus to him.

William Gibson,

I have heard of thy late Sermons, and do believe there's few of those you call the *Priests of the Nation*, but would be ashamed to utter forth such pitifull stuff in their Pulpits as thou hast done: Many have taken notice thereof; I heard one say, that saw thee labour and sweat so to bring out thy Matter, it came into his mind, thou wast in his state who had that Curse pronounc'd against him, *In the sweat of thy Brows thou shalt eat thy Bread.* I heard also another say, *If that Principle they speak of bring forth such Fruits as these, How can any sober Person believe in it?* At which I was grieved, and said, Though they all should depart from it, yet must I take it to be my Guide for ever. Then this saying came into my mind, *My House shall be called the House of Prayer, but you have made it a Den of Thieves;* therefore shall your glory be turned into shame; the Idols you have made shall not deliver you. Repent, and forbear to Preach till thou hast got dominion over thy own Spirit; but if thou still goest on, and shalt dare any more to mention His Name to cover thy own wickedness, thou mayest expect something will be brought to pass whereby thou shalt be made more fully manifest to all.

A Letter to George Watts, Octob. 2. 79.

Friend,

* Collections I
took out of W.
Penn's Address
to Protestants,
intruded, A
Seasonable
Paper, &c.

UPON consideration of thy blind Zeal last first day was a Week, it came into my mind to send thee this Inclosed, * (which sayings, tho true, yet is diametrically opposite, and quite contrary to that Spirit by which thou art acted) but I deferred sending it, till I apprehended thou mightest be more cool and calm in thy Spirit; which as yet is not right before the All-seeing Eye, whose ways are not as yours, neither is He confin'd to your *Modes, Fashions, and Customs*, which never can make the Observers thereof, nor the Comers thereunto, perfect; neither do they, nor can they make you (even the strictest observers of them) either nigher the Kingdom of Heaven, or the Friends of God. This is Truth's Testimony. If thou hast an Ear to hear thou mayest hear; but whilst your Eyes and Ears are abroad, you can neither hear nor see the Leadings of the most High, nor the Worship He accepts of this day.

The Beam, the Beam is yet remaining in many of your Eyes, that take upon you to be Teachers of others; wherefore first let the Beam be cast out that is in your own Eyes, before you judg, or take upon you to cast out the Mote that may be in your Brothers! then may you witness Peace with

with your Maker, and Love and Good-will to his Children, who in faithfulness are given up to follow Him, through good and evil report. I intended, when I began, not to be so large, for I know you are full fed with words; but to the *Word of Life*, many of you that talk of it, are as great Strangers as those that never heard of it, or so much as mention'd in their Assemblies: This perhaps you'll think is a hard saying, but it is true, and you must bear it.

J. P.

A Letter to T. G. 28th (month call'd) Jan. 79.

Tho. Green,

MY Love hath been to thee above many of thy Brethren, because thou wert not of that rigid Spirit as most of them were; but yet I saw something standing in thee, which was not right before the All-seeing Eye; which thy interruption of me this day (whilst I was speaking) was one manifestation thereof: for whilst you sit in *Moses* Seat, and usurp the Keys of the Kingdom only to your Fraternity, you so far limit the Holy One; and whilst you confine Him and his Servants, within the bounds of your prescribed Rules, Methods, and Customs, (which can never make the Corners thereto perfect) as pertaining to the Conscience; you can never know His Leadings, whom you profess to serve, but will and must oppose his Appearance, if in the least it thwart, or appear in a different manner from your prescribed and received Traditions: Let the *Jews* of old be your warning! who, tho' zealous for the Letters and Writings of the Holy Men, yet were opposers of the Life and Spirit that gave them forth; because the manifestation or appearance that was in that day, was contrary to their Traditions and Expectations: So take heed of setting up your Shadows instead of Substance, or of setting up your Form to oppose His Power, who leads into or out of such things as He pleaseth; and who assuredly hath, and will raise up faithful Witnesses now, (as well as He did *Hezekiah* of old, 2 *King*. 8. 4.) who must testify against all Idolatry, (even in its most refined appearance) and must be helpful to the pulling down, and dashing to pieces all Images; and tho' some of them might be set up by His appointment, (as the brazen Serpent was) yet by reason of the Iniquity and Idolatry of the People, they must be trampled under foot of the Upright, and ground to Powder, and testified against by the Righteous, whose Hearts and Souls will truly and greatly rejoice thereat, when the Hypocrite, the double-minded, and all that love the esteem and praise of Men, will be troubled. These are true Sayings, if thou hast an Ear to hear thou mayest hear. I know you are full, and think you are rich; but it were better for you that you were poor, low, and hungry, then were there some hopes you would have an Ear to hear what

the Spirit saith ; which saith expressly, (in this our day) That the Children of the LORD shall be taught of Him, who shall not need yours, nor no Man's teaching, in that Worship which is Spiritual, and which is only accepted of the Father in this Day and Hour : To which Worship, many of you that talk of it, are as great Strangers, and as far from the Life and Power thereof, as the very Heathen or Publicans you so much condemn. Reject not this Testimony, for it is Truth, and must stand. Happy might it be for thee if thou couldst receive it ; however it is in love that I am made thus to write, and to subscribe my self, a Friend to thee, and all Men, without respect to Persons, Parties, or Sects, J. P.

A Letter to W. L. 15th (Month called) May, 1680.

Mr. Lollington,

* *A Bright
Shining,
Light, &c.*

Several of the Inclosed* being sent me, I was willing to send you one of them, they treating somewhat of those Matters mention'd in yours of the 3^d Instant ; whereby you may partly perceive the Dispensation of God in our Day, (of which many are ignorant) and who they are that do imbrace, and are in unity with it ; and who they are that are the Resisters, Opposers, and Gainsayers of it ; so that I need not say much more of it at present, but mind you of that of the Prophet, *Who hath directed the Spirit of the Lord, or, being his Counsellor, hath taught Him ?* Which saying might serve as a Caution to all that in their wisdoms would meddle with, or seek to comprehend the way of the Highest. It is not for Man to circumscribe or limit the Holy One, but to be in continual subjection to his Leadings ; who may lead into, or out of Gestures, Postures, &c. as He pleaseth ; and who may say unto Him, What dost thou ? So that I am not to heed any such thing farther than I find and feel His Presence with me in them, for therein alone stands my true peace and satisfaction, and not in any visible thing whatsoever. This is Truth's Testimony, if you can receive it you may ; but withal I may tell you, That the *Unregenerate* and *Unsanctified* know little of the Spirit's Guidance, notwithstanding their great talk of the same thereof ; It is only the lowly, the meek, the poor in Spirit, that are the Inheritors and Possessors of that Blessing, and Pearl of greatest price ; happy are they that have found, or that yet shall find It : Yea, it is of that price and true value, that the wise Merchantman hath parted with all for its sake, and counted nothing of this World to be compared to it, or valuable in comparison of it. But who will, who can believe this Report ? The Eye that's abroad cannot see it ; the lofty and exalted Mind cannot receive it ; the uncircumcised in Heart and Ears can neither receive nor comprehend it ; for as the Work of it is invisible, so the Way of it is (this day) hid from all Flesh.

I had thoughts I might have had liberty to have answer'd more particularly to what you have writ, but find it not safe to meddle much in such Matters, and therefore may not, at present; my desire being, that my Life, harmless and blameless Conversation, may preach and speak for me, rather than my Words; for who is there (in this Age) that have not got a multitude of fine words, justifying and magnifying themselves, and condemning all others? which often put me in mind of that saying of Solomon, *Most Men will proclaim their own Glory; but a faithful Man who can find?* And also that of Mr. Pen's, (speaking of Christ's telling us at the last Day) *It shall not be well Talkt, or well Said, but well Done good and faithful Servant.* Now, that you and I may be of that number, that can approve our selves in the very secret of our hearts before the All-seeing Eye, is more to be desired than all outward Fellowships, or any visible Gathering whatsoever; for I am of his mind, that said, *A thousand Reproaches I take up as a Crown on my Head, and go on in the Name of the Lord with love to Truth and Peace; and tho I am not so much in the observation of some outward Forms of Religion as formerly I have been, and as some apprehend it their duty to be, yet I desire to be more in the Truth and Power of Godliness, and in Works of Righteousness, Judgment, and Mercy among Men: And if this be Apostacy, (or down-right Compliance), I shall be content to be accounted so, and to be yet more vile than thus.* But this Cross is too great for the Man of Form to take up; This Path is too narrow for the Double-minded (or for those that seek the praise of Men) to walk in: Yet some there are that have chosen it before all the Riches, Glory, and Esteem of this World; of which number I desire always to be found, who am your real Friend. J.P.

A Letter to G. F. 27th (month call'd) May, 1680.

George Fox,

I Had thought, that after the Book Intituled, *The Quakers Unmaskt, &c.* I was sent you, thou wouldst not dare to have appear'd as a Messenger or Minister of Christ, as yesterday by thy words thou seem'dst to be; which tho I was not made publickly to oppose thee, and to discover thy hypocrisy, falseness, and temporising, of which thou art deeply guilty, (as is apparent in the said Book) yet thou art to know that thine Iniquity is not at all hid, nor thy Sin the less, nor at all cover'd from the All-seeing Eye; and tho thou hast many Profelytes, and many Hypocrites to support and uphold thee, yet know, that for all this, thou must come to Judgment, and receive thy Reward for all thy Works of Wickedness, and Deeds of Darkeness; and for thy Babylonish Worship, which thou in thine own Inventions and Imaginations hast set up as the Spiritual Worship of the most High, thou must certainly give an account, not only for thine own Soul, but also for
the

the Souls of many simple and innocent Hearts, who have been deceived, betrayed, and beguiled by thee. This, this thou art deeply to weigh and consider, before thou goest on, or proceedest deluding and deceiving the People with thy gilded, fine, and fraudulent words of *Infallibility*, and of thy own *perfect State*, of which thou hast often boasted, yet hast been as far from the Life and Power thereof, as many whom thou hast condemn'd for *Heathens* and *Infidels*. This is a certain and true Testimony, which I am made to declare to thee at this time, happy mightest thou be if thou couldst receive it; but whilst thou art so highly exalted in thy self, thou canst not, but with the Uncircumcised, must tumble & fall at the *Way* and *Work* of the Lord, which this day is hid from thee, and all proud Flesh.

Call an Assembly of your Ministry together, for they are all gone out of the way that leads to Purity and Holiness; *They run when they are not sent, and therefore profit not the People at all*. But Wickedness, Whoredoms, Adulteries, Pride, Envy, and Covetousness, Cheating and Cozening, breaks forth daily amongst you; so that none turns from the evil of their ways, but are rather strengthened therein by you that are their Teachers: For which, and other your Abominations, the Lord's Controversy is both against Thee and Them; and must certainly so continue, till you come to Repentance, and till you cease declaring in His Name in your Preachments, when as you speak but the Divinations and Imaginations of your own deceived Hearts for his Word. Away with your pretended Ministry; away with your high Places and chiefest Seats in the Assemblies; away with your long Prayers, and long Preachings, for they are an Abomination; away with your Pride and Arrogance, in sitting as Judges and Lords over your Brethrens Consciences in Matters of Worship; away with your pretences to *Infallibility*, *Purity*, and *Perfection*, whilst your Lives and Practices declare (with an open face) you are guilty of the contrary. Away with your set form of Words, of *Thee* and *Thou*, calling it the *pure Language*; away with this great Abomination. Ye blind Guides, *Is any Language pure but what the Pure uses?* O ye blind and ignorant, how can you escape the Condemnation of the *Just and Righteous One*? who have set up Shadows instead of Substance, and Form instead of Power; who strain at Gnats, & swallow Camels; even as your Fore-Fathers did, so do ye. What can be said or done for you, that you might be preserved from that fatal *doom* which is to be pronounc'd upon all the workers of Iniquity, *viz, Go ye Cursed, &c.* For my part I have not been wanting in declaring what the Lord required of me concerning you; and how you have spurn'd, scorn'd, slighted and abused me for it, you are not ignorant: But my so speaking being not for any self or sinister Ends, but in all faithfulness discharging my Conscience towards you, and for the rectifying

rectifying of the Evils and Miscarriages that were and are amongst you, I have had my Reward, and that peace and tranquillity of Mind hath bin and yet remaineth with me, which no Man nor Men can give or take from me. Now if this be true, as most true it is, then what will become of Thee and thy fellow Preachers, who have set your selves in Battel, warring and fighting against this despised Worm? Have you not read, That *the Worm Jacob must thrash the Mountains*? read *Isa. 41. 10, 11, 12, 13, &c.* and as certainly as it is written, so as certainly shall it come to pass. If thou canst receive it, thou mayst; however it concerns Thee, and you all to consider, whether you are not those very Men that have trampled upon *this Worm*; and whether you have not despised and rejected its Instructions? If so, then you are to consider whether you are not those Mountains that are to be thrashed and levelled by It, yea or nay? And if you be those Mountains, as without doubt you are, then what is written, must be fulfilled upon you. Wherefore hearken, ye *tall Cedars*, ye *sturdy Oaks*, ye *lofty Ones*, ye *proud Flesh*, ye *self-exalted Ones*, ye *Daubers*, ye *Temporisers*, ye *who say, but do not*, ye *seeming Giants and great Goliaths*; What will you do? whither will you go for help, seeing the Lord [*even the God of Worm Jacob*] is departed from you? A day of trouble, anguish, and disappointment, is come and coming upon you, which you can neither escape nor prevent. You must reap the Fruit of your own doings, for as you have sowed the Wind, you must expect to reap the Whirlwind, wherein is nothing but Confusion, Darknes, Blacknes, and Tempest: And this is the Portion of all the Builders of *Babel*, or *Babylonish* Builders; and though you may think that you have built the highest, and raised the fairest Structure of any, yet know, and that for a truth, that not one Stone thereof shall be left upon another; and all your Buildings, your Inventions, Imaginations, and Conceiving about your Forms; your proud self-conceited Modes; your Impositions; your Prescriptions, Laws, and comely Orders (as you in your fallen Wisdom call them) must all be thrown down, laid waste, and become as a by-word, or proverb of Reproach to the very Heathen; and not only to them, but also to those whom ye have defam'd and stigmatiz'd with the blackest of Names; and for no other cause, but only for their faithfulness in discharging a good Conscience towards their God, towards You, and towards all Men. These are faithful and true Sayings, if thou canst receive them, thou mayst; however whether Thou and You receive them or no, my Reward is with me, in that I have thus far cleared my Conscience both concerning Thee, and you all.

John Pennyman.

And

And tho I have not as yet printed and published the Book above-mention'd, intituled, *The Quakers Unmask'd*, &c. (which if it were, would sufficiently manifest thee and thy Ministers to be the grossest, the greatest Hypocrites, Temporizers, and Deluders of the People that has appeared in this our Age) yet you are to know, there may come a season when such horrible deceit and hypocrisy must come to light, and wherein the Innocent amongst you, may not suffer with you that are Guilty.

O *George* ! consider how treacherous thou wert in betraying thy Trust of that rich (tho now poor) Orphan *Abiah Trott*, for I do assure thee, thy Friend *Richard Cannon* told me, thou wert a grand Instrument therein : who to give him his due, said, *He would have bin hang'd at his own door, before he would have bin so guilty and so treacherous in his Trust, as some of you that were intrusted had been.* Yea, such treachery and baseness was acted amongst you in that Affair, that the very Heathen, whom you so much condemn, would detest and abhor, as doth

J. P.

These words are transferred from a Book lately printed, intituled, *A Bright Shining Light.*

*The Mountain-Stone hath broke Thy Toes,
Thy Vitals now must feel its Blows.*

*May skilful Archers every Hour
Shoot Truth's Arrows from their Tower,
Against thy persecuting Power.* }

They that read this Paper without a weighty Mind, or in prejudice, may judge the Author guilty of Envy and Enmity ; but he that knows what it is to deny himself, to take up the Cross to his own Will, and to be subjected (as *Peter* once was, *John* 21. 18.) to the leading and guidance of another, will not so judge ; however, touching mine own Innocency and Integrity therein, I shall only add these words, (formerly written, *Jos.* 22. 22.) viz. *The LORD GOD of Gods, the LORD GOD of Gods, He knoweth, and Israel he shall know, if it be in rebellion or in transgression against the LORD, then let me not be saved this day.* Nay, if the publishing thereof be not according to His Will, (who rewards every one according to their Works) then let not my gray Hairs go down to the Grave in Peace.

J. P.

What you hear in the Ear, that preach ye on the House tops ; and fear not them which kill the Body but are not able to kill the Soul ; but rather fear Him which is able to destroy both Soul and Body, Mat. 10. 27, 28.

